

## 1. INTRODUCTION

The Old Georgian translation of the Liturgy of St. James first became known in the middle of the 19<sup>th</sup> century, when an old manuscript was found to be in the possession of Mzcheta Cathedral. At the end of the century the manuscript became, together with other valuable old manuscripts, the property of the Church Museum under No. 86.<sup>1</sup> Another manuscript, which later was found to be a late 18<sup>th</sup>-century copy of the former, was also in the possession of the Church Museum (No. 81). The old manuscript attracted the attention of several scholars: P. Ioseliani, A. Khakhanashvili, M. Djanashvili, D. Bakradze. No special study of the text was made by them; their chief interest, as seen in their brief reviews, was the antiquity of the translation.<sup>2</sup> In 1883, Aleksandr Tsagareli (1844–1929), professor at St. Petersburg University, visited St. Catherine’s Monastery on Mt. Sinai. In his brief Catalogue of 93 Georgian manuscripts, published some years later,<sup>3</sup> a number of liturgical manuscripts were inventoried. However, the manuscripts from Sinai remained unavailable for nearly a century; some of them, taken away from the Monastery, are at the present dispersed in both hemispheres of the globe.

### *Kekelidze’s edition*

It was Korneli Kekelidze (1879–1962) whose work was the first important contribution to the study of the Georgian Liturgy. In 1908 he published, in his widely-acclaimed study *Литургические грузинские памятники в отечественных книгохранилищах и их научное значение*, a Russian translation of the text of Manuscript

<sup>1</sup> The collection of the Church Museum is now in the possession of the National Centre of Manuscripts, Tbilisi. It constitutes the collection “A”, with the same numbers as in the former Church Museum. Thus, the manuscript in question is now A-86. v. Catalogue, A I/1.

<sup>2</sup> P. Ioseliani, *წყობილი სიტყვა ანტონ კათალიკოსისა* (Tiflis 1853) 259; A. Khakhanov, *Очерки по истории грузинской словесности*, I (Moscow 1895) 151; M. Djanashvili, *ქართული მწერლობა X საუკუნეში* (Tiflis 1900) 83; D. Bakradze, *ისტორია საქართველოსი უძველესი დროიდან მე-10 საუკუნის დასასრულამდე* (Tiflis 1889) 221.

<sup>3</sup> A. Tsagareli, *Памятники грузинской старины в Святой Земле и на Синае*, in: *Православный Палестинский Сборник*, IV 1 (St. Petersburg 1886) 193–240.

A-86 with an extensive Introduction.<sup>4</sup>

K. Kekelidze studied the relation of the Georgian translation to several Greek manuscripts, using the Greek text edited by the Russian scholar Aleksandr Petrovskij<sup>5</sup> (1880–1929) with a detailed study. This edition is based on the “Rossano” manuscript, now dated to the 11<sup>th</sup> century (Vaticanus Gr. 1970), with readings from three other manuscripts in the variants (the “Messina” manuscript, Messanensis Gr. 177, 11<sup>th</sup> cent.; two manuscripts from the National Library of France: Parisinus Suppl. Gr. 476 and Gr. 2509, both dated to the 15<sup>th</sup> cent.). K. Kekelidze suggested that the text of the Liturgy in A-86 was copied in the 10<sup>th</sup> century from an old translation, the original for the translation being a text of the Jerusalem version; but, having no conclusive proofs, he refrained from suggesting an exact dating of the translation. Comparing the Georgian text with that of the Greek manuscripts, he came to the conclusion that the Georgian translation was older than the text of the Greek manuscripts available, with the exception of the text in the Messina manuscript. This was precisely the reason for including a Russian translation of the Georgian text in his study. In his commentary he pointed out several characteristic features present in the Georgian text, noting the prayers absent in the Greek text edited by A. Petrovskij; he also commented some textual divergencies between the Greek and Georgian prayers.

In 1912 K. Kekelidze published the Georgian text based on A-86 (C of the present edition), with variant readings from A-81. K. Kekelidze’s publication contained also a detailed study.<sup>6</sup> It was followed by an English translation of the Georgian text by Frederick C. Conybeare (1856–1924) and J. Oliver Wardrop (1864–1948).<sup>7</sup>

<sup>4</sup> K. Kekelidze, *Литургические грузинские памятники в отечественных книгохранилищах и их научное значение*, (Tiflis 1908) 1–22.

<sup>5</sup> A. Petrovskij, *Апостольские литургии восточной Церкви: Литургии ап. Иакова, Фаддея, Марии и ев. Марка* (St. Petersburg 1897) 1–78, Appendix, 1–36, here based on C. A. Swainson, *The Greek Liturgies, chiefly from original authorities with an appendix containing the Coptic ordinary canon of the mass from two manuscripts in the British Museum* (London 1884) 211–332. Cf. A. Jacob, *La date, la patrie et le modèle d’un rouleau italo-grec (Messanensis gr. 177)*, in: *Helikon* 22–27 (1982–1987 [1988]) 109–125; idem, *L’Euchologe de Sainte-Marie du Patir et ses sources*, in: *Atti del Congresso Internazionale su S. Nilo di Rossano*, 28 sett. – 1 ott. 1986 (Rossano – Grottaferrata 1989) 75–118, 2 pl.; A. K. Kazamias, *Ἡ Θεία Λειτουργία τοῦ Ἁγίου Ἰακώβου τοῦ Ἀδελφοθέου καὶ τὰ νέα συναϊτικά χειρόγραφα* (Thessaloniki 2006).

<sup>6</sup> K. Kekelidze, *Древнегрузинский архиератикон* (Tiflis 1912), XXX + 141pp.

<sup>7</sup> F. C. Conybeare – O. Wardrop, *The Georgian Version of the Liturgy of St James*, in: *Revue de l’Orient Chrétien* 18 (1913) 396–410; 19 (1914) 155–173.

*Manuscripts from Sinai*

Further developments in the study of the Georgian translation of the Liturgy of St. James were caused by the rediscovery of some important manuscripts from Sinai. In 1902, Nikolai Marr (1865–1934) and Ivane Djavakhishvili (1876–1940) visited Sinai with the aim to study and catalogue Georgian manuscripts at the Monastery library. They found that several manuscripts listed in Tsagareli’s Catalogue had disappeared, and at that time nothing was known of their location. Regrettably, the Catalogues of the two scholars were not published until nearly half a century later (in 1940 and 1947);<sup>8</sup> but the fate of certain manuscripts from Sinai became known earlier. Some of them had found their way to Austria and had been bought at the end of the 19<sup>th</sup> century by the famous linguist Hugo Schuchardt (1842–1927) who bequeathed them to the library of Graz University (where they remain to the present day). His letter and his notes concerning the Georgian manuscripts in his possession were sent to prof. Akaki Shanidze (1887–1987) in Tbilisi in 1927 and the notes were published under the title “Mittheilungen aus Georgischen Handschriften”<sup>9</sup> shortly after Schuchardt’s death in the same year. One of the manuscripts, which had attracted special notice of the Austrian scholar, was the famous “Khanmeti Lectionary”, a manuscript dated to the 7<sup>th</sup> century. It was edited, from photocopies brought from Graz, by A. Shanidze, the “Grand old man” of Georgian philology, in 1929. He also identified one of the manuscripts in Schuchardt’s collection as No. 31 of Tsagareli’s Catalogue (**G** of the present edition), remarking that the manuscript had lost some leaves after Tsagareli saw it; he also published the important scribal colophon which Tsagareli had omitted.<sup>10</sup>

The possibility of studying an Old Georgian manuscript from Sinai in Europe gave Grigol Peradze<sup>11</sup> (1899–1942) the opportunity to

<sup>8</sup> N. Marr, *Описание грузинских рукописей Синайского монастыря* (Moscow-Leningrad 1940); I. Djavakhishvili, *სინაის მთის ქართულ ხელნაწერთა აღწერილობა* (Tbilisi 1947).

<sup>9</sup> H. S. Schuchardt, *Mittheilungen aus georgischen Handschriften*, in: *ტფილისის უნივერსიტეტის შრომები* 8 (1928) 347–376; cf. W. Imnaischwili, *Vom Sinai in die Steiermark* (Zur Geschichte der altgeorgischen Handschriften der UB Graz), in: *Codices Manuscripti* 64/65 (2008) 33–60.

<sup>10</sup> A. Shanidze, *ქართული ხელნაწერები გრაცში*, in: *ტფილისის უნივერსიტეტის შრომები* 9 (1929) 345–349.

<sup>11</sup> Grigol (Gregory) Peradze, a scholar and an Orthodox priest; born in Georgia. From 1927 till 1932 Dr. phil. G. Peradze was an “Lektor” at the University of Bonn (Germany). He later officiated and worked in Poland. He met a martyr’s death in a Nazi concentration camp in 1942. Cf. H. L. Paprocki, *L’Archimandrite Grigol Peraze (1899–1942)*, in: *Revue des études géorgiennes et caucasiennes* 4 (1988)

compare the text of the Graz manuscript with that of A-86 in K. Kekelidze's publication and to draw his conclusions as to the history of the text.<sup>12</sup>

In 1948, another well-known scholar, Michael Tarchnishvili<sup>13</sup> (1880–1958), also published the results of his studies of Old Georgian Liturgy. His research was based on the same two manuscripts as G. Peradze's, but his results and conclusions were often the exact opposite to those of the former. He also added a German translation of the text of the Graz manuscript with some commentaries, where he usually points out parallel Greek texts in various publications for the Georgian prayers. In 1950, he published the same text of the Liturgy with a Latin translation, together with some other liturgical texts.<sup>14</sup> Both his publication and translation of the Graz manuscript lacked the beginning which was later discovered in Prague in the Library of the Literature Museum. Nearly the entire missing first quire of No. 31 of Tsagareli's Catalogue (i. e. the Graz manuscript) had formerly been the property of the Strahov Monastery in Prague: The fragment (6 leaves from the original 8) was published by Jaromír Jedlička (1901–1965) in 1961;<sup>15</sup> the text was transliterated and a Latin translation was added. In his work J. Jedlička was greatly supported by the German scholar Julius Assfalg (1919–2001), who helped the former to clarify several obscure points when preparing the text for publication.

In the meantime, the Catalogues of the manuscripts from St. Catherine's Monastery by N. Marr and I. Djavakhishvili appeared, as noted above, after an interval of nearly half a century (v. above, note 8). Both the authors had passed away by that time (in 1934 and 1940); for various reasons, the work of the two scholars remained divided; because of this, as seen from the brief introduction written by N. Marr himself shortly before his death, he had to abridge his descriptions, leaving out all references to the manuscripts catalogued by I. Djavakhishvili. In the latter's work (published in 1947), apart from the descriptions, several important texts are published, among

198–230; H. Kaufhold, Die Sammlung Goussen in der Universitätsbibliothek Bonn, in: *Oriens Christianus* 81 (1997) 216–218.

<sup>12</sup> G. Peradze, Les monuments liturgiques prébyzantins en langue géorgienne, in: *Le Muséon* 45 (1932) 255–272.

<sup>13</sup> H. Brakmann. Art. Tarchnišvili, Michael, in: *Lexikon für Theologie und Kirche*<sup>3</sup> 9 (2000) 1266f.

<sup>14</sup> M. Tarchnišvili, Eine neue georgische Jakobusliturgie, in: *Ephemerides Liturgicae* 62 (1948) 49–82; idem, *Liturgiae Ibericae antiquiores* = CSCO 122 (Louvain 1950) 1–34; 123 (1950) 1–25.

<sup>15</sup> J. Jedlička, Das Prager Fragment der altgeorgischen Jakobusliturgie, in: *Archiv Orientální* 29 (1961) 183–196.

them a Syriac one. In both works the technical descriptions and the author's notes are in Russian, but regrettably, extensive textual extracts are left without translation. The numbering of the manuscripts in their Catalogues follows a different order than that in Tsagareli's; however, whenever possible, the number given to a manuscript by the elder scholar is indicated. The manuscripts which were no longer in St. Catherine's Monastery are not catalogued or mentioned, even those whose location was already known at the time of publication of the Catalogues. Three more manuscripts were described as containing the Liturgy of James: No. 12 (No. 35 Tsagareli),<sup>16</sup> and No. 53 and 54.<sup>17</sup> Neither of the latter two are identified with any manuscript in Tsagareli's Catalogue. It must be remembered that Tsagareli's stay at the monastery was brief (3 days) and the conditions he worked in were far from ideal. It is not surprising that his Catalogue is brief; it is often inaccurate and sometimes contains downright technical mistakes. Because of this several manuscripts catalogued by him have not been identified even by Gérard Garitte (1914–1990),<sup>18</sup> whose Catalogue of the manuscripts at St. Catherine's Monastery is an outstanding work.<sup>19</sup>

The Sinai collection of the Georgian manuscripts became available in Georgia in 1957, through the courtesy of the Library of Congress in Washington, which had in its possession microfilms of the old manuscripts filmed in 1950 under the supervision of Prof. G. Garitte. (At the same time, the majority of microfilms of the manuscripts in the Monastery of the Cross in Jerusalem were received.) As Garitte's Catalogue deals only with manuscripts of literary character, cataloguing of the rest was undertaken by the staff members of the K. Kekelidze Institute of Manuscripts (now National Centre of Manuscripts), Tbilisi. A three-volume Catalogue is the result of their joint

<sup>16</sup> Djavakhishvili op. cit. 31. The title given to the manuscript is *Литургия*.

<sup>17</sup> Marr op. cit. 76. 83.

<sup>18</sup> G. Garitte, *Catalogue des manuscrits géorgiens littéraires du Mont Sinaï* = CSCO 165/ Subs. 9 (Louvain 1956). G. Garitte personally supervised the filming of Georgian manuscripts at Mt. Sinai.

<sup>19</sup> However, one may could make a tentative suggestion that No. 53 could be No. 34 in Tsagareli's Catalogue, and No. 54 his No. 36. In both cases the manuscripts are qualified by him, as *Требник*. The measurements (given by Tsagareli in old Russian *vershoks*) are in both cases very nearly the same; and some difference in the number of leaves for No. 54 – 184 folios with Marr / 198 Tsg. could be attributed either to loss of leaves by the manuscript, or to unaccurate count by Tsagareli; for No 34 Tsagareli does not note the number of folios, but he states that they are stuck together because of the moisture; Marr lists 86 leaves, also remarking that some leaves which were stuck together had to be separated with a knife. The entire description of No. 34 in Tsagareli's Catalogue is just 7 lines, that of No. 36 – 12 lines. No. 53 has no general title in Marr's catalogue; No. 54 is called *Службник*.

work.<sup>20</sup> The descriptions are detailed and thoroughly up-to-date. However, it is a regrettable fact that the whole of this outstanding publication is written entirely in Georgian, and therefore in Europe and America only scholars who read this difficult language have access to it. The manuscripts Nos. 12, 53 and 54 were described in detail by C. Tshankievi.<sup>21</sup> Bernard Outtier published two special contributions in which the text of Sin. 12 and Sin. 54 has been studied in relation to that of the ancient Georgian Lectionary.<sup>22</sup>

#### *New Finds*

The discovery of Georgian manuscripts amongst the New Finds at St. Catherine's Monastery in 1975 brought to light important new material which in some cases had been previously quite unknown. Liturgical works, as was to be expected, formed an important part in the New Finds. Cataloguing work was begun in 1990, and in 2005 the Catalogue of nearly 150 manuscripts was published in Athens<sup>23</sup> (apart from fragments, which number up to 2000).

Three of the authors of the present work were members of the Georgian team who, thanks to the invitation of His Grace Archbishop Damianos of Sinai worked at St. Catherine's Monastery cataloguing the manuscripts and were there more than once (M. Kavtaria – in 1990, 1994, 1996; L. Khevsuriani – in 1994, 1996, 2000; M. Shanidze – in 1996 and 2000). Therefore they have a first-hand knowledge of the manuscript funds, both old and the newly-found. Two of the manuscripts in the New Finds contain the entire text of the Liturgy of St. James, others are defective; some are fragments from unknown manuscripts; some of them fill textual gaps due to loss of folios in manuscripts which have survived in a damaged form

<sup>20</sup> E. Metreveli, C. Tshankievi, L. Khevsuriani, L. Djghamaia, ქართულ ხელნაწერთა აღწერილობა. სინური კოლექცია, I (Tbilisi 1978); R. Gvaramia, H. Metreveli, C. Tshankievi, L. Khevsuriani, L. Djghamaia, ქართულ ხელნაწერთა აღწერილობა. სინური კოლექცია, II (Tbilisi 1979); R. Gvaramia, H. Metreveli, C. Tshankievi, L. Khevsuriani, L. Djghamaia, ქართულ ხელნაწერთა აღწერილობა. სინური კოლექცია, III (Tbilisi 1987).

<sup>21</sup> R. Gvaramia, H. Metreveli, C. Tshankievi, L. Khevsuriani, L. Djghamaia, ქართულ ხელნაწერთა აღწერილობა. სინური კოლექცია, III (Tbilisi 1987) 33–42; 55–54; 54–65.

<sup>22</sup> B. Outtier, Un témoin partiel du Lectionnaire géorgien ancien (Sinai géorgien 54), in: Bedi Kartlisa 39 (1981) 76–88; idem, Un nouveau témoin partiel du Lectionnaire géorgien ancien (Sinai géorgien 12): ibid. 41 (1983) 162–174. Cf. H. Brakmann, in: Archiv für Liturgiewissenschaft 24 (1982) 406 and 30 (1988) 315.

<sup>23</sup> Catalogue of Georgian Manuscripts Discovered in 1975 at St. Catherine's Monastery on Mount Sinai. Ed. by Z. Alexidze, M. Shanidze, L. Khevsuriani, M. Kavtaria (Athens 2005).

– in all, the New Finds have yielded 11 manuscripts which have been studied for the present publication.<sup>24</sup>

Textual study has revealed that they (as well as those known previously) vary considerably in their contents, to say nothing of the size; nevertheless, through this diversity a certain pattern emerges, allowing the scholar to discern the primary outlines of the translated Georgian text, to follow its gradual changes, and to classify the manuscripts, as belonging to a certain type – the shorter and the longer version. Thus, each manuscript, even the small fragments, contained important data enabling one to envisage the primary structure of the text and its gradual changes. Therefore, all extant manuscripts have been used in the present publication (with the exception of two; v. further). Unfortunately, the authors were unable to study the texts of all manuscripts in full detail, as the Sinai New Finds are as yet unavailable in any kind of copies; therefore, one has to rely only on the notes made during the work at the Monastery; however, the structure and the contents of all manuscripts are fully listed. All manuscripts are dated to the 10<sup>th</sup> century and are written on parchment. Further they are listed according to the alphabetical order of the sigla denoting them.

In the present publication, as mentioned above, all manuscripts hitherto known have been utilized, with the exception of two: one (A-81, Centre of Manuscripts, Tbilisi; manuscript B in K. Kekelidze's edition) is merely a late 18<sup>th</sup>-century copy of the manuscript on which K. Kekelidze based his publication (A-86, C in the present edition). It adds nothing to our knowledge of the Liturgy and is confusing with its bad orthography. The other is a manuscript which has not been mentioned above. This is the only manuscript containing a text which definitely represents a different Georgian translation of the Liturgy of St. James. The manuscript in the Vatican Library (Borgianus Iber. 7, Z in Pars II of this publication), dated to the 13<sup>th</sup>–14<sup>th</sup> centuries, was also published by M. Tarchnishvili,<sup>25</sup> who believes the text to be translated in the 9<sup>th</sup> or 10<sup>th</sup> centuries.

<sup>24</sup> When scholars from Georgia first started their work on the New Finds at St. Catherine's Monastery, they found that the manuscripts had already been roughly divided (according to their external characteristics) and numbered by the monks who knew no Georgian. At the request of the authorities of the monastery this numbering was left intact. Because of this, it is somewhat haphazard, parts of the same manuscript are not brought together and similar works are also sometimes listed apart.

<sup>25</sup> M. Tarchnišvili, *Liturgiae Ibericae antiquiores* = CSCO 122 (Louvain 1950) 35–63.

*The Manuscripts*

A short description of the manuscripts used in this publication follows.<sup>26</sup> All the manuscripts are old, none of them was copied later than in the 11<sup>th</sup> century and all of them bear traces of still earlier liturgical traditions.

**A: N/SIN 58**

98 folios; 13,5 × 12 cm. The end of the manuscript is missing. In its present condition the manuscript consists of four different parts which seem to have once been separate manuscripts and are written in four different hands – in majuscule (*asomtavruli*) and minuscule (*nuskhuri*). The signatures for gatherings (quires) also vary in different parts; fol. 1r and 58v are blank. The manuscript has no date. Other evidence (the handwriting, orthography) suggests that all parts of the manuscript were written at the end of the 9<sup>th</sup> or at the beginning of the 10<sup>th</sup> century. The manuscript is a collection of liturgical texts. The contents are:

- a) Liturgy of St. James, fol. 1v–46v. The text is complete. Written in large uneven hand, it can hardly be taken for a work of a professional scribe. A note on fol. 46v reads: “The holy Liturgy is ended”.
- b) Lectons for the Liturgies for different feasts, mostly fixed ones, from the New Testament (Gospels and Apostles). The text is written in the same hand as the Liturgy with the Lectons arranged in accordance with the Jerusalem liturgical practice.
- c) Calendar for the ecclesiastical year. Some leaves are lost at the beginning of this part and the calendar begins in the middle of January.
- d) A small Euchologion. The text comprises mostly prayers and ordinations for the burial of the dead. It is mentioned that the rite follows St. Saba’s rules.
- e) Some Gospel Lectons.

The text on the last two folia is not identified. Whoever joined together different manuscripts to form a single volume, clearly had in his mind the aim to have close at hand texts necessary for liturgical practice.

The text of Liturgy, as mentioned above, is complete. This is one of the reasons the manuscript was chosen as a basis for this publication. The scribe is probably *Mikael* who is mentioned twice: once on

<sup>26</sup> Manuscripts in the old collection are marked as O/Sin, the finds of 1975 as N/Sin.



fol. 25v: “Commemorate, O Lord, *Mikael*” (cf. fig. 1), and again on fol. 31v, after the rubric for commemorating the living (No. 85.XIIB, p. 92): “Remember, O Lord, *Mikael* ... and the souls of *Teodore* and *Mariam*”.

This manuscript contains the shorter version of the Liturgy. One of the characteristic features of **A** is the fact that, contrary to the other manuscripts comprising the shorter version, it contains two Prayers of Basil (Nos. 45 and 66a).

**B: N/SIN 26**

213 folios. 12,5 × 14 cm. The manuscript is defective at the end; the text is written in *asomtavruli* and *nuskhuri*. The most likely date for this copy is the end of the 9<sup>th</sup> or the beginning of the 10<sup>th</sup> century. The volume comprises:

- a) The Liturgy of St. James, fol. 1r–53v (cf. fig. 2).
- b) The Palestinian Liturgy of the Presanctified<sup>27</sup>.
- c) Litanies for the Lord’s feasts and the high feasts.
- d) Dismissals for the Liturgies of the Lord’s feasts and the high feasts;
- e) Lectons from the Gospels and Apostolos, Psalms and chants for the Liturgies.

The collection presents the ritual according to the Jerusalem rite. The text of the Liturgy is complete. The text represents the longer version.

**C: CENTRE OF MANUSCRIPTS, TBILISI, No. A-86**

87 folios. 19 × 14 cm. The codex is copied by the scribe *Tsiskara*, whose name may be read in letters scattered over the page and written in red ink (fol. 36r); commissioned by *Symeon*, Catholicos of *Kartli*, whose name is mentioned several times. The codex is written in beautiful *asomtavruli*, only few pages (by the same scribe) are in *nuskhuri*. The manuscript contains:

- a) The Liturgy of St. James, fol. 2v–49v. The text is complete.
  - b) Prayers from the Euchologion.
- This is the manuscript published by K. Kekelidze<sup>28</sup> who identified

<sup>27</sup> Cf. M. Tarchnišvili, Die Missa praesanctificatorum und ihre Feier am Karfreitag nach georgischen Quellen, in: Archiv für Liturgiewissenschaft 2 (1952) 75–80; S. Verhelst, Les Présanctifiés de saint Jacques, in: Orientalia Christiana Periodica 61 (1995) 381–405.

<sup>28</sup> K. Kekelidze, Древнегрузинский архиератикон (Tiflis 1912), XXX + 141pp.

the commissioner as *Symeon* III who officiated in 1001–1014.<sup>29</sup> His name is mentioned in commemorations for the living (v. No. 85. XIIIb, p. 92): “O Lord, commemorate and extol him who commissioned the Liturgy – *Symeon*, the Catholicos of *Kartli*, and have mercy and glorify *Iovane* the bishop (*episkoposi*) of *Atskuri* and *Ephrem* of *Tsilkani*. O God, have mercy on those who serve and toil in this desert (*udabno*). O Lord, have mercy on *Dachi* and *Symeon*” (fol. 30v, cf. fig. 3). Another mention of *Symeon* is found in commemorations for the deceased (v. No. 87.XI, p. 98): “O Lord, commemorate the souls of *Zakaria* and *Mariam* and of all their deceased children, the souls of *Teodore* and *Pebronia* and of all their deceased children, the soul of *Symeon* the Catholicos and rest his sisters and brothers in peace” (fol. 35v, cf. fig. 4). *Symeon* is mentioned again in the Euchologion by his title on fol. 50r and 51r. At the end of the manuscript *Symeon* is once more named as the individual who commissioned the manuscript; several articles of clerical vestments donated by him are also enumerated on fol. 35r. Regrettably, the rest of this interesting text on fol. 86rv is illegible.

The manuscript, as mentioned above, was published by K. Kekekidze and in general has attracted intense interest.<sup>30</sup>

The text of the Liturgy displays the shorter version and the contents follow **A** closely.

#### D: O/SIN 53<sup>31</sup>

86 folios. 12,5 × 12 cm. The manuscript is acephalous, having lost the first two quires completely and the first folio of the third. The end is likewise missing, but the rest of the folios is consecutive. The manuscript was copied in *asomtavruli* by *Ambakum Turmaneli* (fol. 35r) at the Monastery of St. Sabas (fol. 35r). The manuscript is extremely difficult to read, the folios are crumpled and the text has faded. Even after using a special magnifier, the reading of some words remains doubtful. The manuscript contains:

- a) Liturgy of St. James fol. 1r–35v.
- b) The rest of the manuscript contains liturgical matter for different days of the week, mostly Lections from the New Testament, Psalms and Troparia.

<sup>29</sup> Ibid. pp. IV–V.

<sup>30</sup> Ibid.; M. Tarchnišvili, *Liturgiae Ibericae*, 76; E. Metreveli, ქართულ ხელნაწერთა აღწერილობა ყოფილი საეკლესიო მუზეუმის (A) კოლექციისა, A I/2 (Tbilisi 1976).

<sup>31</sup> Tsagareli op. cit. No. 34; Marr op. cit. 53–59; R. Gvaramia, E. Metreveli, C. Tshankievi, L. Khevsuriani, L. Djghamaia, ქართულ ხელნაწერთა აღწერილობა. სიბური კოლექცია, III (Tbilisi 1987) 55–58.

The text of the Liturgy which comes first in this liturgical collection is acephalous. The text commences with the words: სახიერებობასთჳს (No. 45, p. 58, 10). Commemorations for the living mention *Ambakum, Grigol, Mikael, Shakar, Gabriel, Ghiorghi, Davit, Mose, Mariam, Guaramavli, Gabriel, Zakaria, Davit, Mose* (fol. 20v). In commemorations for the deceased the following names are to be found: *Mose, Gurgen, Ashot, Mariam, Bakar, Gandzi, Mariam, Iovane, Mariam, Mikael* (fol. 24v). Colophon of the scribe: “This Liturgy was written at the Laura of St. Sabas by the hand of *Ambakum Turmanevli* and whoever you are, pray when you use it” (fol. 35r).

The text displays the longer version.

**E:** O/SIN 54<sup>32</sup>

184 folios; 16 × 14 cm. The acephalous manuscript begins, according to quire-markings, with the third folio of the fourth quire. Consequently, 26 folios are missing at the beginning of which the fragment **e** (N/Sin 33) supplies two. The end is also defective. The manuscript breaks off on the second folio of the 27<sup>th</sup> quire. The codex is written in *asomtavruli*, here and there some writing is in *nuskhuri*. Palaeographical evidence indicates that the manuscript should be dated to the 10<sup>th</sup> century.

The codex contains a liturgical collection: Liturgy of St. James fol. 1r–10v. The text is acephalous, beginning with the words: სულისა წმიდისაჲ (“of the Holy Spirit”: No. 97, p. 102, 25). This is followed by the Liturgy of the Presanctified, Litanies, Dismissals, Lections, Psalms and various Troparia for the Lord’s feasts and the high feasts. The text is a selection from the Georgian version of the Jerusalem Lectionary.

**e:** N/SIN 33

As mentioned above, this fragment is part of **E** (O/Sin 54). The fragment is a bifolium; the leaves are non-consecutive; they seem to be the first and the last leaves of a quire. Dimensions: 14 × 16 cm. The text is written in *asomtavruli*. As part of **E**, the fragment should be placed before the beginning of the latter. Fol. 1 begins with the words: უპრწნელთა ჳელთა (in **A**: უბიწთა; “pure hands”: No. 80b,

<sup>32</sup> Tsagareli, Памятники грузинской старины в Святой Земле и на Синае, in: Православный Палестинский Сборник, IV 1 (St. Petersburg 1886) No. 36; N. Marr, Описание грузинских рукописей Синайского монастыря (Moskow-Leningrad 1940) 83–90; R. Gvaramia, H. Metreveli, C. Tshankievi, L. Khevsuriani, L. Djghamaia, ქართულ ხელნაწერთა აღწერილობა. სინური კოლექცია, III (Tbilisi 1987) 58–67.